

MINUTES

OF THE

SIXTEENTH ANNUAL SESSION

OF THE

Central Liberty Baptist Association

HELD WITH PLEASANT HILL CHURCH,

HALE COUNTY, ALABAMA,

SEPTEMBER 27th, 28th and 29th, 1900.

R. E. HOWARD, Clerk.
Duncanville, Ala.

REV. M. MORRISON, JR., Mod.
Five Mile, Ala.

The next session will be held with Spring Hill Church, on
Saturday before the first Sabbath in October, 1901.

ORDER OF BUSINESS.

THURSDAY.

1. Reading letters and enrollment of delegates.
2. Election of officers.
3. Appointing committees.

FRIDAY.

1. Reception of new churches.
2. Receive and return correspondence.
3. Roll call.
4. Report on Sabbath School—A. J. Mayfield.
5. Report on Temperance.—J. M. Greathouse.
6. Report on Missions—Lovey Hobson.
7. Report on Education—R. E. Howard.
8. Time and place for next session.
9. Who to preach the Introductory Sermon and alternate.

SATURDAY.

1. Advise the churches during the associational year a day suitable for each individual church to be spent in fasting, prayer and humiliation to God,
2. Advise the churches to take up collections on Sabbaths of their monthly meetings for the benefit of their pastors.
3. Advise the churches to have a collection taken up quarterly, to be applied to missions.
4. Urge our pastors to preach a missionary sermon twice a year.
5. Appoint a suitable brother to write a circular letter to be printed with minutes of next session.
6. Admonish and advise the churches and pastors to exercise more zeal in bringing about a rigid Baptist Bible discipline.

J. H. DEWEESE, Hagler, Ala.	} Committee.
J. M. GREATHOUSE, Data, Ala.	
REV. J. R. WIGGINS, Data, Ala.	

MINUTES.

The ministers and delegates composing the Central Liberty Baptist Association met in its Sixteenth Session, on Thursday before the first Sunday in October, 1900. Rev. G. W. Hubbard being absent, the introductory sermon was delivered by Rev. J. M. Tucker, from the 16th verse, first chapter, of Paul's letter to the Romans: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek."

Adjourned one hour to partake of dinner, which was prepared at the church.

At the expiration of the time given, assembled in the house.

The former moderator being absent, on motion Rev. M. Morrison, Jr., was appointed to serve as moderator. He read the first division of the Psalms, offered prayer, called the body to order, took his seat and declared the association partially organized and ready for business.

Called for letters from the various churches, and appointed Brethren J. M. Greathouse and S. P. Sumner reading committee, and the names of delegates were enrolled as follows:

* Haysop—W. W. Korneygay,* E. Creel,* Jerry Reach,* J. F. Steele,* Barney Thompson, G. W. Stewart.*

Liberty—Rev. F. M. Hobson,* J. H. Deweese, E. N. Mathews.

Union—Rev. J. R. Wiggins, J. H. Tommy,* J. B. Keeton, J. M. Greathouse, J. M. Wiggins.*

Mulberry—Rev. A. D. Fikes,* A. J. Mayfield, J. W. Caddell,* W. H. Hallman.*
Spring Hill—J. T. Barnett,* J. A. Averett, J. M. Fondrum, W. M. Averett, W. Z. Clements* (alt.)

Mt. Pleasant—W. M. Tingle, W. L. Hester,* Willie Spencer,* C. W. Shelton* (alt.)

South Sandy—J. T. Poole, S. G. B. Holiday, J. D. and S. P. Sumner.

Pleasant Hill—H. H. Johnston, D. J. Johnson, A. B. Coley, M. C. Hester.

Pine Flat—Rev. M. Morrison, Sr., D. R. Johnson, C. W. Arnold.

Shady Grove—J. A. Shuttlesworth, J. D. Mathews, * Carsner Mathews, R. E. Howard (alt.)

On motion, the following brethren were added to the delegation of the following churches: Spring Hill, Rev. M. Morrison, Jr.; South Sandy, John Poole; Liberty, Lovey Hobson; Union, J. D. Hallman and B. F. Kirkley.

On motion, went into the election of a moderator and clerk, which was done by ballot, and resulted in the choice of Rev. M. Morrison, Jr., moderator, and R. E. Howard, clerk.

Appointed the following committees:—

Arrangement of Business—Rev. J. R. Wiggins, J. H. Deweese, J. M. Greathouse.

Finance—S. P. Sumner, J. M. Fondrum, A. J. Mayfield.

Devotion—C. W. Arnold, J. B. Keeton, J. A. Shuttlesworth, with the Deacons of Pleasant Hill Church.

Called for report on Devotion, and the Committee reported that the Association resume business to-morrow morning at 9 o'clock, and that Rev. J. H. Payne preach at 11 o'clock, followed by Rev. J. R. Wiggins. On motion the report was received. Adjourned.

FRIDAY MORNING, 9 O'CLOCK—SECOND DAY'S SESSION.

Met pursuant to adjournment. Reassembled in the house. The Moderator read a part of the third Psalm. Bowed in prayer, led by Rev. H. R. Schramm.

Resumed business, with the Moderator in the chair.

Called for report on arrangement of business. The Committee reported that the Association take up and transact business under program of last session. On motion the report was received and adopted. (See Order of Business.)

Door opened for the reception of newly constituted churches.

Received and returned correspondence.

Revs. H. R. Schramm and J. H. Payne and Bro. Jim Geddy were received as corresponding messengers from the Cahaba Association.

On motion corresponded with the Cahaba, Tuscaloosa, Harmony and Mulberry Associations. Revs. J. R. Wiggins and M. Morrison, Jr., to correspond with the Cahaba; Rev. W. G. Hubbard and Bro. Barney Thompson to correspond with the Tuscaloosa association; Brethren J. A. Shuttlesworth and R. E. Howard to correspond with the Harmony; and Bro. A. J. Mayfield and Rev. T. B. Sumner to correspond with the Mulberry association.

The roll was called and absentees marked thus, *.

Called for report on Sabbath Schools, and Bro. A. J. Mayfield offered the following written report:

Dear Brethren—The cause of Sabbath Schools is one that we should all be interested in, and is one that we all should take more interest in than we do, or at least a good many of us. We should give our children all the instruction we can, especially a Scriptural instruction.

A. J. MAYFIELD.

Discussion opened by H. R. Schramm, followed by Brethren J. A. Shuttlesworth, A. J. Mayfield, Revs. J. R. Wiggins and T. B. Sumner. Discussion closed, and on motion the report received and adopted and the committee discharged.

The time having arrived for preaching, on motion a recess of fifteen minutes was given.

At the expiration of time given, reassembled in the house and Rev. J. H. Payne preached an interesting sermon from Matthew 16:24:—"Then said Jesus unto his disciples, if any man will come after me, let him deny himself and take up his cross and follow me." Followed by Rev. J. R. Wiggins, on the same subject.

At the close of the service, a collection was taken up for the Orphan's Home, which resulted in the amount of \$3.30.

Adjourned one hour for dinner, which was prepared at the church.

At the expiration of the time given, reassembled in the house.

The Moderator resumed his seat and announced ready for business.

Called for report on Temperance, and Bro. Greathouse made a verbal report.

Discussion opened by Rev. J. H. Payne, followed by Rev. H. R. Schramm. Discussion closed and the report was received.

The committee on Finance reported, received from the churches for minutes, \$16.00. Report received and committee discharged.

Called for report on Missions, and Bro. Lovey Hobson made a verbal report. Discussion opened by Rev. H. R. Schramm. Discussion closed and on motion report received and committee discharged.

Called for report on Education, and R. E. Howard offered the following written report :

Dear Brethren—The subject of education has evidently often been prominently brought before our conventions, and we believe that much good has been accomplished by its discussion. We record marked improvement along this line. We believe the further agitation of the subject will lead to good results. Brethren, let us give this idea prominence in all our work. It is of too much importance to lay aside with a passing resolution. Education fits man for life, and enables him to adjust himself to circumstances. Therefore, it becomes our duty as parents and guardians to educate our children. Opportunities to educate at present far exceed those of the past. Let us note the fact of the great improvement in the institutions of learning that has been made by our denomination during the past century. One hundred years ago we had on this continent only one institution of learning that aspired to be a college. To-day we have a hundred colleges and theological seminaries with fifty millions of dollars invested in denominational education. Now is the time to turn our eyes from the past and look to the present and future. Respectfully submitted, R. E. HOWARD.

Discussion opened by Rev. H. R. Schramm, followed by Rev. J. R. Wiggins, Rev. J. H. Payne, and Rev. J. M. Tucker. Discussion closed, and on motion the report was received and adopted.

Bro. J. H. Deweese, who was appointed at the last session to write a circular letter to be read at the present session, accordingly came forward with the letter, and the Moderator called for the reading of the same, and the subject contained therein was discussed by Revs. J. H. Payne, J. R. Wiggins and T. B. Sumner, followed by Brother J. A. Shuttlesworth. By consent of the body, the discussion of this subject was suspended until to-morrow morning.

Called for report on Devotion, and the committee reported that the body resume business to-morrow morning at 9 o'clock; preaching at 11 by Rev. M. Morrison, Jr., followed by Rev. T. B. Sumner. Report received and committee discharged.

On motion, adjourned until 9 o'clock to-morrow morning.

SATURDAY MORNING 9 O'CLOCK, THIRD DAY'S SESSION.

Met pursuant to adjournment. Reassembled in the house.

The Moderator read the twelfth division of the Psalms, after which bowed in prayer, led by Rev. J. H. Payne.

The Moderator resumed his seat and called for the continued discussion of the circular letter. Discussion continued by Bro. J. H. Deweese, followed by Revs. T. B. Sumner and J. H. Payne, and Bro. C. T. Raglin. Discussion closed, and on motion letter received and admitted to the press with the minutes.

On motion agreed to change the time of meeting from Thursday to Saturday before the first Sabbath in October. Therefore the next session of this body will convene with Spring Hill church, Hale Co., Alabama, on Saturday before the first Sabbath in October, 1901.

Rev. G. W. Hubbard was elected by ballot to preach the introductory sermon; Rev. J. R. Wiggins, alternate.

The next annual District Meeting will be held with South Sandy Church, on Friday before the second Sabbath in September, 1901. Introductory Sermon by Rev. A. D. Fikes, followed by Rev. F. M. Hobson. Subject for discussion: Who is my neighbor? Opened by S. P. Sumner.

Called for the report of the committee appointed at the last session to visit Pine Flat Church, and investigate its state and standing, and Rev. T. B. Sumner, chairman, reported that they visited the church and the church gave them perfect satisfaction by promising to get herself in an orthodox condition.

The time having arrived for preaching, a short recess was given. Then reassembled and Rev. M. Morrison, Jr., preached from the latter clause of the 17th verse of the 15th chapter of St. Luke: "And I perish with hunger." Followed by Rev. T. B. Sumner, on same subject.

A recess of one hour was given to partake of dinner, prepared at the church.

At the expiration of time given, reassembled, the Moderator in the chair, and resumed business.

On motion, the report of the committee who visited Pine Flat church was received and the committee discharged.

Called for general or miscellaneous business, and a collection was taken up for the benefit and completion of the unfinished church at Pleasant Hill. Amount raised, \$3.40.

On motion, instructed the Clerk to have 300 copies of these minutes printed, and retain \$5.00 for his services, and pay the surplus to the brethren of Pleasant Hill Church.

On motion, agreed to have the Abstract of Principles and Rules of Decorum printed with these minutes.

Committees to report at next session: On Sabbath Schools—Rev. T. B. Sumner. Temperance—A. J. Mayfield. Missions—Rev. J. R. Wiggins. Education—J. M. Greathouse. Circular Letter—S. P. Sumner.

On motion, resolved that this Association tender its most heartfelt thanks to the brethren and sisters of Pleasant Hill church and vicinity for their kindness and hospitality so abundantly extended to us during our stay among them.

The Association having completed its business, on motion, adjourned for the time and place before mentioned. Bowed in prayer, led by Rev. M. Morrison, Sr.; sang a hymn, and extended the parting hand.

R. E. HOWARD, Clerk,

REV. M. MORRISON, JR.,

Duncanville.

Moderator.

CIRCULAR LETTER.

DEAR BRETHREN OF THE CENTRAL LIBERTY ASSOCIATION.—As you appointed me to write a circular letter at your last session to be read at this session (1900) accordingly I attempt to do so. And as you left it at my option what subject to write on I will write on New Testament Discipline. It may be asked what is a New Testament Church as there are several definitions given by learned men to the term church. I will reply to that enquiry in an abridged and concise form. A church is a congregation of Christ, baptized disciples united in the belief of what He has said and covenanting to do what He has commanded. If this definition of the term church is correct, it is manifest that membership is preceded by important qualifications. It is obvious that the purposes of church organization can be carried into effect by regenerate persons alone. You see at once church members are supposed to be regenerate persons, bearing the image and cherishing the spirit of Christ, in whom the peace of God rules and who walk and work in the unity of the Spirit, and the bond of peace. Love is the foundation and basis of all true and genuine religion, consequently the three cardinal points that Christ enjoins on His church throughout the New Testament is unity, peace and love. These three things should adhere to a church in all the acts she performs. New Testament churches had the right to exclude unworthy members, and they exercised the right. I refer to the incestuous man. 1st Cor. 5:54. The right of a church to exclude unworthy members is taught in 2nd Thes. 3-6, and in other places. If the New Testament churches had the right to receive, exclude and restore members, they must have had the right to transact any other business coming before them. There surely can be nothing more vital to the interest of a church than the reception, exclusion and restoration of members. Offences calling for discipline are considered as of two classes, private or personal, public or general. The Saviour lays down a rule for the adjustment of private differences among brethren in Mathew 18, 15-17. "If thy brother shall trespass against thee go and tell him his fault, him and

thee alone, if he shall hear thee thou hast gained thy brother." If this is done in a Christian spirit by the offended it will rarely ever fail to gain the offender. But if the offended goes to the offender to charge to condemn and upbraid him, is it any wonder that he does not gain him? If he fails in that, what next; he must take one or two of the brethren for witnesses. Now if the three go in the proper Christian spirit, it will be almost a miracle if they fail to gain him. But if they do fail, what next? Tell unto the church. If he neglect to hear the church let him be unto thee as a heathen man and a publican. The matter is not to be made public until these steps have been taken and have failed, and then to me made public only by telling the church and no others. Why this privacy? for the reason the Saviour was silent from the first to the second, from the second to the third, and then says tell it to the church only. Is it not grievous to think how we have departed from the rule laid down and planned by Christ for us to follow. Instead of following Christ's plan, the offended and offender make a private or individual matter a public one whithersoever they go by too much talk. Whenever members thus act the church should be prompt to take up the difficulty and deal with it as they would any other public offense, and not delay until it becomes chronic and deep seated with malice and anger. A case of discipline under such circumstances is almost certain to be wrongly conducted. Evil does by delay become more persistent in evil, while others are drawn into the strife and contentious parties are formed which tend to divide the church into hostile factions. It is neither a Christian nor an honorable course for a church to grant an unworthy member a valid letter and send him to another church as one in good and regular standing, in order to be rid of a disturber of the peace or to avoid the trouble of a course of discipline. Cases of this kind frequently occur among our country churches.

PUBLIC OFFENCES.—Public offences are not against any one person more than another, but are such as are supposed to be a dishonor to the church of which the offender is a member and a reproach to the Christian profession. They constitute a violation of the code of christian morals if not of our common worldly morals. The more common causes of this class of offences are the following: False doctrines Gal. 1:9-2; John 10; Disregard of authority, Mathew 18:17; 1st Thes. 5:14; Contention and strife Romans, 16:17; Immoral conduct, 1st Cor. 5:11; Disorderly walk, 2nd Thes. 3:369; Covetous spirit, Eph. 5:5; 1st Cor. 5:11; Arrogant conduct, 3 John 9; Going to law, 1st Cor. 6:6. All the above named offences as soon as they come to the knowledge of the church or any of the members should be promptly taken up, acted upon and dispensed with, not for the purpose of bringing a reproach or scandal on offenders, but for the sole purpose of maintaining the integrity and purity of the church. All discipline should be conducted in the spirit of christian meekness and love, with a desire to remove offences and win offenders. It must also be done under a deep sense of responsibility to maintain the honor of Christ's name. But, alas! how often do we witness in our church conferences a spirit right to the reverse, a spirit of anger, malice and hatred exhibited which

mars the christian spirit and in most cases renders the whole proceedings of discipline carried on wrong. Why? Because it was done contrary to the teachings of Christ. Christ established his church on earth as one of the main means for the conversion of mankind, and says to them "ye are the light of the world," also "ye are the salt of the earth," etc. If it were not for the ordinances and discipline Christ has given us for carrying on and keeping alive His church we would have no need for a church. Many churches have been entirely broken up by reason of their paying so little or no attention to discipline, and some of them have come under our own observation. We believe there never was one which became extinct by holding a tight rein by exercising a strict gospel discipline. Is it a wonder or can it possibly be otherwise that we are drifting along in a cold state of lethargy? When we so culpably neglect two of the most vital and important things (ordinances and discipline) which Christ surely intended for the preservation and life of His church. You often see in our churches members at variance with another, scarcely or not at all on speaking terms, and still it glides on from time to time and no attention given it by the church, only to talk about it all over the surrounding country. When Zion travails (i. e. prays) she shall bring forth. Is it in keeping with the teachings of the Testament to think that with these clogs and hindrances rankling in her borders that her prayer would be answered? Certainly the answer would be no. Brethren, you all talk about and want to see a reformation take place among our churches, but it will never take place until it is preceded by a purging of the churches, and the purging will never occur until it is done by observing the ordinances and adopting a rigid, strict rule of disciplinary measures. May the Lord forgive us for our omissions and negligence and save us all in the end.

J. H. DEWEESSE.

ABSTRACT OF PRINCIPLES.

ARTICLE I. We believe in only one true and living God, the Father, the Word and the Holy Ghost.

2. We believe that the Scriptures, comprising the Old and New Testament, are the Word of God, the only rule of faith and practice.

3. We believe in the doctrine of Election, and that God chose his people in Christ before the foundation of the world.

4. We believe in the doctrine of original sin.

5. We believe in man's inability, by his own free will and ability, to recover himself from the fallen state in which he is by nature.

6. We believe that sinners are justified in the sight of God by the imputed righteousness of Christ only.

7. We believe that God's elect shall be called, regenerated, and sanctified by the Holy Ghost.

8. We believe that the Saints shall be preserved in Grace, and never fall finally away.

9. We believe that Baptism and the Lord's Supper are Ordinances of Jesus Christ, and the true believers are the only subjects of Baptism, and that by Immersion is the only Apostolic mode.

10. We believe that our Lord and Master washed his Disciples' feet; we ought to wash one another's feet.

11. We believe in the resurrection of the dead, and in the General Judgment, and that the felicity of the righteous and the punishment of the wicked will be eternal.

12. We believe that no minister has any right to administer the ordinances of the Church but one who is regularly baptized, called, and comes under the imposition of the hands of Presbytery.

13. We believe that none but regularly baptized members have a right to commune at the Lord's Table.

RULES OF DECORUM.

ARTICLE I. The Association shall be opened and closed with prayer.

2. A Moderator and Clerk shall be chosen by the members present.

3. The Moderator shall be considered a judge of order, and shall have a discretionary right to call a member to order at any time.

4. A member not satisfied with his decision, may appeal to the Association on the same day, but at no other time.

5. But one member shall speak at a time, who shall rise to his feet, address the Moderator, and, on obtaining permission, proceed.

6. The Moderator, when addressed by a member for permission to speak, shall signify the same in naming the person, or otherwise.

7. No member shall be interrupted while speaking, unless he depart from the subject, or use words of personal reflection. Every motion made and seconded shall come under the consideration of the Association, unless withdrawn by him who made it.

8. Every case taken up by the Association shall be decided on or withdrawn before another shall be offered.

9. When a question is taken up, after allowing time for the debates, the Moderator shall take the voice of the Association on the subject, in such mode as he may determine.

10. Any member wishing to retire shall obtain permission of the Moderator.

11. No member shall speak more than twice on the same proposition, without permission of the Association, nor shall any proposition be made to close the subjects until the debates have been carried through.

12. The appellation of "Brother" shall be used in the Association by members in their address to one another.

13. The names of members shall be called as often as the Association may direct.

14. No member shall be tolerated in any practice which tends to interrupt public speaking.

15. The Moderator shall be entitled to the same privilege of speaking as any other member, provided he appoint another to his seat during the time, but he shall not vote on any question unless the Association be equally divided.

16. Any member violating these rules shall be reprov'd by the Moderator, as directed by the Association, but only on the day the breach shall have been made.

17. These rules shall be read at the opening of every session of the Association, and shall be altered and amended when a majority of the members shall deem it necessary.

STATISTICAL TABLE.

CHURCH.	PASTOR.	PASTOR'S P. O.	CLERK.	CLERK'S P. O.	S. S. SUPERINT'D.	Baptized.	Rec. by Letter	Restored.	Dis. by Letter	Excluded.	Died.	Total.	Last Number.	Present No.	Fund for Orphan's Home.	Fund for Minutes.
Gay'sop	W. G. Hubbard	Eoline	R. J. Murphy	Eoline	J. A. Bracknell	8	1		5		5	10	160	159	25	83
Liberty	T. B. Sumner	Rock Hill	J. S. Hobson	dagler	Lewis Causay	1			1		1	1	72	85	1	50
Union	T. B. Sumner	Rock Hill	J. T. Tomma	Data		3	1		2		1	3	93	74		1 50
Mulberry	J. W. Lovelace	Griffin	W. H. Hallman	Pondville		7			1	2	3	3	95	99		1 50
Spring Hill	J. H. Payne	Ingram	M. Morrison, Jr.	Five Mile		4	1				2	3	97	99		2 00
Mt Pleasant	J. R. Wiggins	Data	W. L. Hester	Moundville		2			20			20	60	42		1 00
South Sandy	T. B. Sumner	Rock Hill	S. P. Sumner	Moundville	H. J. Dockery	1	3		2		1	3	80	81		1 50
Pleasant Hill	T. B. Sumner	Rock Hill	C. W. Johnston	Griffin					3	1		4	85			1 00
Pine Flat	J. H. Payne	Ingram	B. C. Latner	Five Mile								3	45	48		1 00
Shady Grove	J. M. Hobson	Hagler	R. E. Howard	Duncanville	J. A. Shuttlesworth	3	3					3	22	25		1 50